ETTIQUETTES OF A MUSLIM ON
FRIDAY

Aboo Ibraaheem Majeed Alee Hasan



THE ETIQUETTE OF A MUSLIM ON FRIDAY

by

ABOO IBRAAHEEM 'ABDUL-MAJEED 'ALEE HASAN

DISTRIBUTED BY
MESSAGE OF ISLAAM

CONTENTS



In the name of Allaah the Beneficent, the Merciful

INTRODUCTION

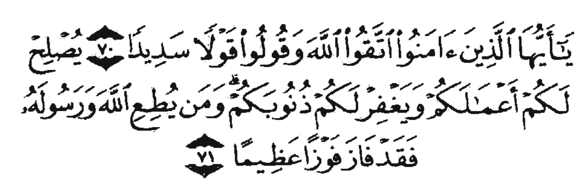
All praise is truly due to Allaah, the Almighty. We all praise Him, seek His Help, and ask His Forgiveness. We seek refuge with Him from the evil of our souls, and from our sinful deeds. He whom Allaah guides, no one can misguide him, and whoever Allaah misguides, no one can guide him. I bear witness that there is no deity worthy of worship but Allaah, the Almighty Alone, and I bear witness openly that Mu<u>h</u>ammad ﷺ is truly His slave (servant) and Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾

"O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam." [1]

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ
بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

"O mankind! Reverence your Guardian-Lord, Who created you from a single person, created, of like nature, his mate, and from them two scattered (like seeds) countless men and women. Fear Allaah through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you): for Allaah Ever Watches over you." [2]



"O you who believe! Fear Allaah, and (always) say a word directed to the right: that He may make your conduct, whole and sound, and forgive you your sins. He that obeys Allaah and His Messenger, has attained the highest achievement." [3]

Many people are unaware of what the etiquette of a Muslim on Friday should be and most are unaware of its significance. Most do not consider the Friday Prayer as obligatory, hence they miss it intentionally. Many people in Islaamic countries are on holiday on this day, so they spend their time sleeping, or in other activities that cause them to neglect the Friday prayer altogether. They do not realise the significance of the Friday Prayer and its sermon, and they come to the mosque according to their own wishes and desires. Most of them are unaware of what is required from a Muslim before or after the Friday Prayer. It is with these concerns in mind that this book has been written.

It is due to the mistakes of some Muslims on Friday, that it has become necessary to detail and demonstrate the correct etiquette

in this book. I have divided this ***Khutab*** [4] into five catogaries: manner. I seeking the aid of Allaah, seeking from Him success in what is correct. I ask Allaah that he benefits me and all Muslims by this book. I ask that He records it's rewards for us on the Day of Resurrection- a Day in which, no wealth or children will avail a person, except for the one who comes to Allaah with a purified heart. I ask that He make us and our Muslim brethren successful in the understanding and application of His Book and the Tradition of His Messenger. I also ask that He make our eventual end good, surely He is the Generous, The Noble.

All praise is for Allaah, Lord of the universe, and blessings and peace be upon our Prophet Muhammad, and upon his family and Companions.

Aboo Ibraaheem Abdul-Majeed 'Alee Hasan

The first category is regarding the merits of Friday and its Prayer. The second is about the punishment for those who miss the Friday Prayer intentionally.

The third category is regarding the etiquette of a Muslim before Friday Prayer.

The fourth is about the etiquette of a Muslim while attending the Friday Prayer.

And the fifth is about the etiquette of a Muslim after the Friday Prayer.

This ***Khutab*** was prepared in 'Arabic, by the grace of Allaah, and was later transcribed into English for my Muslim brothers and sisters in other countries.

THE METHODOLOGY OF THE WORK:

The methodology of the work before you is straight-forward. Having read the nine major books of hadeeth namely: ***Al-Bukhaaree, Muslim, Sunan at-Tirmithee, Sunan Abee Daawood, Sunan an-Nisaaee, Sunan ibn Maajah, Musnad Imaam Ahmad, Muwatta Imaam Maalik***, and ***Sunan Ad-Daarimee***, special concentration was paid to the chapters on Friday and its Prayer and accordingly, simple sub-headings were made and brief explanations added where necessary, along with the evidences.

Finally, I hope that the contents of this book will provide a reliable basis for understanding the significance of Friday and its Prayer. The goal of this book is to help all Muslims practice the Islaamic teachings of Friday and its Prayer and to perform it in the proper manner. I seeking the aid of Allaah, seeking from Him success in what is correct. I ask Allaah that he benefits me and all Muslims by this book. I ask that He records it's rewards for us on the Day of Resurrection- a Day in which, no wealth or children will avail a person, except for the one who comes to Allaah with a purified heart. I ask that He make us and our Muslim brethren successful in the understanding and application of His Book and the Tradition of His Messenger. I also ask that He make our eventual end good, surely He is the Generous, The Noble.

All praise is for Allaah, Lord of the universe, and blessings and peace be upon our Prophet Muhammad, and upon his family and Companions.



MERITS OF FRIDAY AND ITS PRAYER

A: FRIDAY AND ITS PRAYER ARE MENTIONED IN THE HOLY QUR'AAN

The Holy Qur'aan and Sunnah of the Messenger of Allaah ﷺ have both mentioned the merits of Friday and its Prayer.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِيَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ۝٩ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِي ٱلۡأَرۡضِ وَٱبۡتَغُواْ مِن فَضۡلِ ٱللَّهِ وَٱذۡكُرُواْ ٱللَّهَ كَثِيرٗا لَّعَلَّكُمۡ تُفۡلِحُونَ ۝١٠

"O you who Believe! When the call is proclaimed for the prayer on Friday, come to the Remembrance of Allaah, and leave off business (and traffic): that is best for you if you but know!" [5]

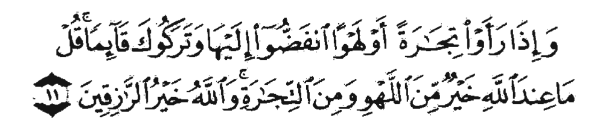
(i) The purpose behind the Friday Prayer

Islaam exhorts its followers to make their social life a visible expression of God-consciousness. Prayer is the most effective means of fostering this virtue in man. This is the reason why it

has been made essential for Muslims to observe obligatory prayers in congregation. Jumu'ah is a step forward in this respect. The purpose behind it is to provide opportunities to a greater number of Muslims, to attend larger congregations in the mosque in an atmosphere of religious piety. Apart from prayer, the sermon has also been made an integral part of the Jumu'ah Prayer. The Imaam delivers the sermon and instructs people in their religion. He explains to them the day-to-day problems in the light of Islaam. Friday is primarily the Day of Assembly. Note the gradations of social contact for Muslims if they followed the wise ordinances of their faith:

(1) Each individual remembers Allaah for himself or herself five or more times every day in the home, place of business, local mosque, or open air, as the case may be.
(2) Every week on Friday, there is a local meeting in the central mosque of each locality, be it in a village, a town, or a big city.
(3) At the two 'Eeds every year, there is a large local area meeting.
(4) At least once in a lifetime, when possible, a Muslim shares in the Makkan Pilgrimage, the largest of the all Islaamic gatherings in this world.

(ii) Why these verses were revealed- the Sunnah of the Messenger of Allaah ﷺ has the answer



"And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing. Say: 'That which Allaah has is better than any amusement or merchandise! And Allaah is the Best of Providers (for all needs).'" [6]

> Jaabir ibn 'Abdullaah reported: The Messenger of Allaah ﷺ was delivering the Khuṯbah on Friday in a standing posture when a caravan of merchandise from Syria came to Madeenah. The Companions of the Messenger of Allaah ﷺ rushed towards it until only twelve persons were left with him, including Aboo Bakr and 'Umar. It was on this occasion that this verse was revealed: ***And when they see merchandise or sport, they disperse headlong to it."*** [7]

This was not wilful disobedience on the part of the Companions, they were so attached to the Messenger of Allaah ﷺ that one cannot conceive of such a thing. They were in actuality, not fully aware of the importance of the Friday sermon. Furthermore, at this time was a year of drought and famine, thus most of the people were in the grip of starvation. Therefore, they rushed to the place where the caravan had arrived in order to get provisions of food before they were depleted. They were sure they would come back within time and join the prayer. But Allaah showed His displeasure by informing them that, what is with Allaah is better than sport and merchandise. They should, therefore, depend upon Him Alone for sustenance. This verse had the desired effect, as is recorded in the Holy Qur'aan:

رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ
ٱلزَّكَوٰةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ﴿٣٧﴾
لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ يَرْزُقُ
مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

> *"Men whom neither trade nor sale diverts them from the Remembrance of Allaah (with hearts and tongue), nor from offering the Prayers perfectly, nor from giving the Zakaah (or Charity): they fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Judgment) that Allaah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allaah provides for those whom He will, without measure."* [8]

In these verses, Allaah has praised God-fearing men in general and the Companions of the Messenger of Allaah ﷺ especially, who gave priority to '*remembrance, regular prayer and giving of the regular charity*' over their trade and sale. They did so because they knew that the success in the Hereafter lies in the Prayer. Wealth and business will not help them on the Day of Resurrection, rather, they hoped for the rewards which Allaah promised them in these verses.

B:
FRIDAY IS THE DAY OF 'EED

Muslims should be proud of their religion. They should follow the commands of Allaah which are mentioned in the Holy Qur'aan and in the Sunnah of the Messenger of Allaah ﷺ. They must follow Islaam completely. Allaah has commanded the Believers to follow the religion completely, otherwise if they miss any part of it intentionally, then they are straying on to the path of the Shaytaan. As it is said in the Holy Qur'aan:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟
فِى ٱلسِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ
إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِن زَلَلْتُم مِّنۢ بَعْدِ
مَا جَآءَتْكُمُ ٱلْبَيِّنَـٰتُ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ
﴿٢٠٩﴾ هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ
وَٱلْمَلَـٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٢١٠﴾

"O you who Believe! Enter into Islaam whole-heartedly; and follow not the footsteps of the Evil One, for he is to you an avowed enemy. If you backslide after the Clear (Signs) have come to you, then know that Allaah is Exalted in Power, Wise. Will they wait until Allaah comes to them in canopies of clouds, with angels and the matter is (thus) settled? But to Allaah do all affairs go back (for decision)."[9]

The above verses are clear to understand: that the faithful Muslim has to follow Islaam whole-heartedly; any backsliding will cause him to follow the Shaytaan, who is the open enemy of the believers. This backsliding could result in the punishment of Allaah. The true belief in the Holy Qur'aan and Sunnah of the Messenger of Allaah ﷺ is not just by admitting it with the tongue, or following part of the Holy Qur'aan and leaving other parts. True belief is to strive to follow all of the Holy Qur'aan and Sunnah of the Messenger of Allaah ﷺ to the best of ones ability. The Holy Qur'aan has said about those People of the Scripture who followed part of the Book and left other parts,

ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا
مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ
وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ
إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ
بِبَعْضٍ ۚ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ ۗ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟
ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ
وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

"After this it is you, the same people, who slay among yourselves, and banish a party of you from their homes, and assist (their enemies) against them, in guilt and transgression. And if they come to you as captives, you ransom them, though it was not lawful

for you to banish them. Then is it only a part of the Book that you believe in, and do you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? And on the Day of Judgment they shall be consigned to the most grievous penalty. For Allaah is not unmindful of what you do. These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped." [10]

They deserved it as the verse shows, because they followed part of the Book and left or denied the other part. This proves that it is essential for every Muslim to follow Islaam completely to the best of his ability, and he must not leave anything of it, if he is able to do so.

Muslims must believe that in Islaam there are three 'Eeds, namely:

(i) 'EED' UL FITR;
(ii) 'EED' UL ADHAA;
(iii) FRIDAY: 'The Day of 'Eed".

But some Muslim brothers and sisters have introduced a number of 'Eeds, which they celebrate in addition to these; these are the festival days celebrated by the unbelievers. The Messenger of Allaah ﷺ has said:

Ibn 'Umar reported the Messenger of Allaah ﷺ as saying,

"He who resembles a people is one of them." [11]

This hadeeth shows that Muslims should not follow the customs and traditions of unbelievers, otherwise they will be reckoned among them. Therefore, they must accept only three 'Eed's in

Islaam, and they should be proud to celebrate them.

There follows some narrations in which the word ***'Friday'*** is mentioned as ***'The Day of 'Eed.'***

Aboo 'Ubayd said, "Then I witnessed the 'Eed with 'Uthmaan ibn 'Affaan, and that was on a Friday. He offered the prayer before the sermon, saying, 'Oh people! Today you have two 'Eed's (festivals) together, so whoever of those who live at Al-'Awaali (suburbs) would like to wait for the Jumu'ah Prayer, he may wait, and whoever would like to return (home) is granted my permission to do so.'"[12]

Aboo Hurayrah narrated that the Prophet ﷺ said,

> *"Two festivals ('Eed and Friday) have synchronized on this day. If anyone does not want to offer the Friday prayer, the 'Eed' prayer is sufficient for him. But we shall offer the Friday prayer."* [13]

Ibn 'Abbaas reported that Allaah's Messenger ﷺ said,

> *"Verily, this is the 'Eed' day. Allaah has prescribed it for the Muslims. So, he who comes to (observe) Jumu'ah Prayer let him take a bath and, if perfume is available, he should apply some of it and (bear in mind that) the tooth-brush (miswaak) is essential for you."* [14]

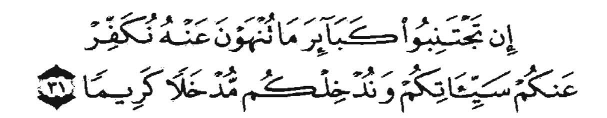
According to the above narrations, ***'Friday'*** is one of the three 'Eeds' of Islaam. The second point to be understood, is that it is not necessary to offer the Friday Prayer for those who offer the 'Eed Prayer. But they are not exempted from offering the Thuhr Prayer. This is the strongest opinion from the scholars.

C:
THE MERITS OF THE FRIDAY PRAYER

Aboo Hurayrah reported: "The Messenger of Allaah ﷺ said,

> '*The five prayers and from one Friday prayer to (the next) Friday prayer, is an expiation (of the sins committed in between them) if major sins are not committed.*'"[15]

The reward which Allaah has promised in the above hadeeth, is that the person who offers the two Friday Prayers shall have his minor sins he committed in the days between these two prayers forgiven. It should be borne in mind, however, that he must keep away from the major sins. This point has been stressed in the Holy Qur'aan:



> ***"If you keep away from the major sins which you are prohibited, We shall expiate from you your misdeeds and make you enter a noble entrance."***[16]

D:
SUPPLICATION IS ACCEPTED ON FRIDAY

Aboo Hurayrah reported: "The Apostle of Allaah ﷺ said,

> '*The best day on which the sun has risen is Friday... and it contains a time at which, no Muslim prays and*

asks anything from Allaah, but He will give it to him."

Ka'b said, 'That is one day every year.' So I said, 'It is on every Friday!' Ka'b read the Torah and said, 'The Apostle of Allaah ﷺ has spoken the truth.'" Aboo Hurayrah said, "I met 'Abdullaah ibn Salaam and told him of my meeting with Ka'b. 'Abdullaah ibn Salaam said, 'I know what time it is.' I asked him to tell me about it. 'Abdullaah ibn Salaam said, 'It is at the very end of Friday!' I asked, 'How can it be, when the Apostle of Allaah ﷺ has said, ***"No Muslim finds it while he is praying..."*** and this is the moment when no prayer is offered?' 'Abdullaah ibn Salaam said, 'Has the Apostle of Allaah ﷺ not said, ***"If anyone is seated waiting for the prayer, he is engaged in the prayer until he observes it."'*** I said, 'Yes, it is so!'" [17]

Jaabir ibn 'Abdullaahnarrated that the Prophet ﷺ said,

> ***"Friday is divided into twelve hours. Amongst them there is an hour in which, a Muslim does not ask Allaah for anything but He gives it to him. So seek it in the last hour after the afternoon prayer."*** [18]

'Abdullaah ibn Salaam is reported to have said, "I said while Allaah's Messenger ﷺ was sitting, 'We certainly find in Allaah's Book (al-Qur'aan): There is an hour on Friday which, a believing man does not coincide with, while he is observing prayer begging of Allaah some thing, but his need is met with.'"
'Abdullaah said, "Then Allaah's Messenger ﷺ pointed to me (saying), '***Or part of an hour.***' I said, 'You are true. (It is an hour) or some part of the hour.' I said, 'Which hour is it?' He said, ***'It is the last of the hours of the day.'*** I said, 'That is not an hour for prayer.' He (the Prophet) said, ***'Nay, verily when a believing servant observes the prayer and then sits, nothing but the prayer detaining him, he is then in a state of prayer."*** [19]

There is a great deal of difference of opinion among the scholars as to exactly when this hour occurs. The strongest opinion is, that this hour is at the very end of the day before sunset. The second most acceptable opinion is, that this hour should be considered as hidden like Laylatul Qadr, and the whole day should be spent in supplication and glorification of Allaah. And the third most acceptable opinion is, that this hour is found during the period when the Imaam is seated (for giving Friday sermon) until the Prayer is finished[20] as is mentioned in the hadeeth. [21]

The purpose of hiding this moment on Friday is, that people should remain engaged in supplication and prayer all day long. Had it been explained, people would not have made efforts in seeking it.

E:
INVOCATION UPON THE MESSENGER OF ALLAAH ﷺ ON FRIDAY

Aws ibn Aws relates: The Prophet ﷺ said,

> *".... so invoke more blessings on me that day, for your blessings will be submitted to me."*

The people asked, "Apostle of Allaah! How can it be that our blessings will be submitted to you while your body is decayed?" He replied,

> *"Allaah, the Exalted, has prohibited the earth from consuming the bodies of Prophets."*[22]

(i) The correct belief regarding the life of the Messenger of Allaah ﷺ in the grave after his death

The points which are to be understood from the above hadeeth are:

(a) The bodies of Prophets never become decayed, because the earth cannot consume them;
(b) They are alive in their graves but not in the same sense as they were in this world. The correct creed is, that Muslims must believe that the Prophets are alive, but what kind of life they live is unknown, and we are not to inquire about it;
(c) There is no evidence which can prove that they hear the speech and salutations made to them ***directly***. However, what is clearly mentioned in the hadeeth is, that Allaah has appointed the angels to collect the speech and salutations from the people, and bring it to the Messenger of Allaah ﷺ. As the following hadeeth explains,

It is reported that the Messenger of Allaah ﷺ said,

> ***"Allaah has angels who travel about in the earth and convey to me greetings from my people."*** [23]

It is the duty of the angels to carry the invocations of the people to the Messenger of Allaah ﷺ. Therefore, there is no need for anyone to go to the grave of the Messenger of Allaah ﷺ. In fact, the Messenger of Allaah ﷺ disliked gatherings being made at his grave, as it is mentioned in the hadeeth,

Aboo Hurayrah reported that he had heard the Messenger of Allaah ﷺ say,

> ***"Do not turn your houses into graves, and do not make my grave a place to gather for visitation, but invoke blessings upon me, for your blessing will reach me wherever you are."*** [24]

The word *'Eed* has two different meanings:

(1) Visiting a place repeatedly; or,
(2) The place or a day of festivals or celebrations.

Both meanings can be understood from the hadeeth, and both are not allowed in Islaam with respect to the Prophets ﷺ grave. One should not visit the grave of the Messenger of Allaah ﷺ unnecessarily again and again. Neither should one make a journey with the intention of visiting the grave of the Messenger of Allaah ﷺ . It is prohibited to hold festivals and celebrations at the tomb of the Messenger of Allaah ﷺ. The Messenger of Allaah ﷺ cursed the People of the Scripture because they changed the graves of their Prophets and holy people, into places of worship as it is in the hadeeth,

Jundub told of his hearing the Messenger of Allaah ﷺ say,

> ***"Those who preceded you used to take the graves of their prophets and righteous men as mosques, but you must not take graves as mosques - I forbid you to do that!"*** [25]

The Holy Prophet ﷺ has explained how polytheism gradually develops. It begins from a pious intention, i.e., building a temple by the grave of a pious man in order that there should be an association of religious piety to a place of worship. But steadly the people begin to look upon the religious man as a demi-god, and then eventually elavate him to a higher status of godhood. This opposes the belief in the oneness of Allaah. The pictures of pious men are displayed in the temples in order to keep alive their sacred memories, but with the march of time, the people begin to worship them. It is clearly mentioned in the hadeeth of 'Aa'ishah:

'Aa'ishah reported that Umm Habeebah and Umm Salamah made a mention before the Messenger of Allaah ﷺ of a church, which they had seen in Abyssinia and, which had pictures in it. The Messenger of Allaah ﷺ said,

> ***"When a pious person amongst them (among the religious groups) dies they build a place of worship on his grave, and then decorate it with such pictures. They will be the worst of creatures on the Day of Judgment in the sight of Allaah!"*** [26]

Aboo Hurayrah reported the Messenger of Allaah ﷺ as saying,

> ***"If any one of you greets me, Allaah returns my soul to me and I respond to the greetings."*** [27]

The returning of the soul of the Messenger of Allaah ﷺ to his grave, for replying to the salutation, has been explained by commentators in many ways. What seems to be sound is that Allaah bestows upon him the power of speech to respond to the salutation.

The question of the life of the Messengers of Allaah ﷺ in their graves is also disputed amongst scholars. Their life in graves has been interpreted in several ways. It seems that the life granted to them after death is not like that in this world. It is something different, and is not intelligible to any person, as was previously mentioned.

The hadeeth also explains that one should also pray at home, reciting the Holy Qur'aan and make the rememberance of Allaah in it. If a man never prays at home and does not worship Allaah in it, then the home becomes like a grave wherein no prayer is offered. Alternatively, it means that one should not bury the dead in one's home.

F:
The merit of a Muslim who dies on Rriday

'Abdullaah ibn 'Amr reported the Messenger of Allaah ﷺ as saying,

> *"Any Muslim who dies on Friday or on Thursday night, will be protected by Allaah from the testing in the grave."* [28]

If a Muslim person dies on Friday or on Thursday night, he will be blessed with the glad tiding mentioned in the above hadeeth.[29]

G:
The Day of Resurrection will be on Friday

Aboo Lubaaba ibn 'Abdul-Munthir reported that the Holy Prophet ﷺ said,

> *"On that day will occur the Resurrection. There is neither any angel nearest (to Allaah) nor any heaven nor the earth nor the wind, a mountain and a sea, but all of them fear the day of Jumu'ah (Friday)!"* [30]

Aboo Hurayrah narrated that the Apostle of Allaah ﷺ said,

> ***"... and on it the Last Hour will take place. On Friday, every beast is on the lookout from dawn until sunrise in fear of the Last Hour, but not jinn and men... "*** [31]

There is no doubt that the people who love this worldly life and think not of the life hereafter, will not be worried about the Last Hour. But those who fear Allaah and the Last Hour are different. The Holy Qur'aan has mentioned them in many places,



"Say: I am but a man like yourselves, (but) the inspiration has come to me, that your God is one God; whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner. " [32]

Hour are different. The Holy Qur'aan has mentioned them in many places,



"Say: I am but a man like yourselves, (but) the inspiration has come to me, that your God is one God; whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner." [32]

إِنِّي ظَنَنتُ أَنِّي مُلَٰقٍ حِسَابِيَهْ ٢٠

"I did really understand that my Account would (one Day) reach me!" [33]

وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ٢٧ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ٢٨

...أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ٣٥

"And those who fear the displeasure of their Lord, for their Lord's displeasure is the opposite of peace and tranquillity... Such will be the honoured ones in the Gardens (of Bliss)." [34]

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ٤٠

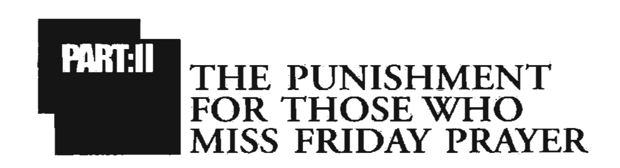
"And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires." [35]

Those who truly fear Allaah, will fear the Last Hour. The Last Hour is the day when everybody has to stand before Allaah, and

will have to offer an explanation of the deeds which, he or she has done in this life. Therefore, true believers will always be aware of the Last Hour. I ask Allaah to make all of us successful in this life as well as in the life after death (Aameen).

Footnotes to PART I

[1] *Soorah Aali 'Imraan: ch. 3; v. 102.*
[2] *Sooratun Nisaa': ch. 4; v. 1.*
[3] *Sooratul Ahzaab: ch. 33; vs. 70-71*
[4] The word *'Khutab'* is the plural of the word *'Khutbah'* which is normally known as the Friday sermon.
[5] *Sooratul Jumu'ah: ch. 62; vs. 9.*
[6] *Sooratul Jumu'ah: ch. 62; vs. 9-11.*
[7] *Saheeh Muslim: vol. 2; p. 409; no. 1880.*
[8] *Sooratun Noor: ch24; vs. 37-8.*
[9] *Sooratul Baqarah: ch. 2; vs. 208-10.*
[10] *Sooratul Baqarah: ch. 2; vs. 85-6.*
[11] *Sunan Aboo Daawood: vol. 3; p. 1127; no. 4020. Saheeh Sunan Aboo Daawood: vol. 2; p. 761; no. 3401 .*
[12] *Saheeh Al-Bukhaaree: vol. 7; p. 337; no. 479.*
[13] *Sunan Aboo Daawood: vol. 1; p. 276-7; no. 1068. Saheeh Sunan Aboo Daawood: vol. 1; p. 200; no. 948.*
[14] *Sunan ibn-i-Maajah: vol. 2; p. 157; no. 1098. Saheeh Sunan Ibn Maajah: vol. 1; p. 181; no. 901.*
[15] *Saheeh Muslim: vol. 1; p. 151-2; no. 448.*
[16] *Sooratun Nisaa' : ch. 4; v. 31.*
[17] *Sunan Aboo Daawood: vol. 1; p. 269; no. 1041. Saheeh Sunan Aboo Daawood: vol. 1; p. 195; no. 924.*
[18] *Sunan Aboo Daawood: vol. 1; p. 270; no. 1043. Saheeh Sunan Aboo Daawood: vol. 1; p. 196; no. 926.*
[19] *Sunan ibn-i-Maajah: vol. 2; p. 177-8; no. 1139. Saheeh Sunan Ibn Maajah: vol. 1; p. 187-8; no. 934.*
[20] See *Tuhfatul Ahwathee: vol. 2; p. 502-6. 'Awnal Ma'bood: vol. 3; p. 262-3.*
[21] *Sunan Aboo Daawood: vol. 1; p. 270; no. 1043-4. Saheeh Sunan Aboo Daawood: vol. 1; p. 196; no. 926.* Although the hadeeth (1044) is found in ***Saheeh Muslim***: vol. 2; p. 405; no. 1855, some scholars of hadeeth say it is inauthentic, whereas the majority of scholars have considered the time mentioned in this narration the strongest. See the last reference.
[22] *Sunan Aboo Daawood: vol. 1; p. 269; no. 1042. Saheeh Sunan Aboo Daawood: vol. 1; p. 196; no. 925. Sunan ibn-i-Maajah: vol. 2; p. 149; no. 1085. Saheeh Sunan Ibn Maajah: vol. 1; p. 179; no. 889.*
[23] *Saheeh Sunan an-Nasaaee: vol. 1; p. 274; no. 1215.*
[24] *Sunan Aboo Daawood: vol. 2; p. 542-3; no. 2037. Saheeh Sunan Aboo Daawood: vol. 1; p. 383; no. 1796.*
[25] *Saheeh Muslim: vol. 1; p. 269; no. 1083.*
[26] *Saheeh Muslim: vol. 1; p. 268; no. 1076.*
[27] *Sunan Aboo Daawood: vol. 2; p. 542; no. 2036. Saheeh Sunan Aboo Daawood: vol. 1; p. 383; no. 1795.*
[28] *Saheeh Sunan at-Tirmithee: vol. 1; p. 312; no. 858 .*
[29] *Tuhfatul Ahwathee: vol. 4; p. 159-161.*
[30] *Sunan ibn-i-Maajah: vol. 2; p. 148-9; no. 1084. Saheeh Sunan Ibn Maajah: vol. 1; p. 178-9; no. 888.*
[31] *Sunan Aboo Daawood: vol. 1; p. 269; no. 1041. Saheeh Sunan Aboo Daawood: vol. 1; p. 195; no. 924.*
[32] *Sooratul Kahf: ch. 18; v. 110.*
[33] *Sooratul Haaqqah: ch. 69; v. 20.*
[34] *Sooratul Ma'aarij: ch. 70; vs. 27-8 and 35.*
[35] *Sooratun Naazi'aat: ch. 79; v. 40.*



PART: II THE PUNISHMENT FOR THOSE WHO MISS FRIDAY PRAYER

The Messenger of Allaah ﷺ has mentioned severe punishment for those who miss their obligatory prayers intentionally; Friday Prayer is one of the obligatory Prayers. Hence, the Messenger of Allaah ﷺ has mentioned severe punishment specifically for those who miss their Friday Prayer which will be mentioned later. However, there are some people who are exempted from Friday Prayer. It is essential that we should know who these people are.

A: Who are exempt from the Friday Prayer

The Friday prayer is observed only in congregation. If one misses the congregation one should offer the noon prayer (i.e., Thuhr Prayer) alone, and not the Friday prayer. The Friday prayer is obligatory upon every Muslim except five persons:

(1) A slave;
(2) A woman (and girls);
(3) A boy (under the age of 10 years of age);
(4) An ill person; and,
(5) A traveller.

Hafsah, Ummul Mu'mineen said that the Prophet ﷺ said,

"It is necessary for every adult (person) to go for Friday (prayer)."[36]

In the above narration it is mentioned that the Friday prayer is obligatory upon adults only. It is not clear from the narration which people are exempted. The next narration clears this point,

Taariq ibn Shihaab narrated that the Prophet ﷺ said,

"The Friday prayer in congregation is a necessary duty for every Muslim, except four persons: a slave, a woman, a boy, and a sick person."[37] (and elsewhere, *"or a traveller."*)[38]

This narration clearly mentions that there are five persons upon whom the Friday prayer is not obligatory.

B:
THUHR PRAYER CAN BE OFFERED AT HOME INSTEAD OF FRIDAY PRAYER DUE TO SOME REASONS

Imaam al-Baghwee mentioned in his book '***Sharhus Sunnah***',

"That all those reasons for which one may miss his congregational prayer, are considered the same for the Friday Prayer, because it is also one the obligatory Prayers that one must pray in congregation."[39]

The most common reasons are: traveling; illness; heavy rain; severe cold weather; the call of nature; hunger; sleep; and forgetfulness.

TRAVELING AND ILLNESS

The evidences to this are mentioned in the hadeeth above narrated by *Taariq ibn Shihaab*. Also see footnotes 37-8.

HEAVY RAIN

> *Usaamah ibn 'Umayr al-Huzali attended the Prophet ﷺ on the occasion of the treaty of al-Hudaybeeyah on Friday. The rain fell as little as the soles of the shoes of the people were not set. He (the Prophet r) commanded them to offer Friday prayer in their dwellings.*[40]

SEVERE COLD

> *Naafi' reported that 'Abdullaah Ibn 'Umar made the call to prayer at Dajnaan (a place between Mecca and Madeenah). Then he announced,* **"Offer prayer in your dwellings!"** *Afterwhich he narrated a tradition from the Apostle of Allaah ﷺ that he used to command the announcer who made the call to prayer, to say after the athaan,* **"Pray in your dwellings"** *on a cold or rainy night during journey.*[41]

This indicates that the Messenger of Allaah ﷺ did not want to put the people into hardship. He granted concession to the people of offering the prayer at home when raining or when cold.

GENERAL REASONS:

There follows some general reasons due to which one can pray the Thuhr Prayer instead of Friday Prayer:

(5) Call for nature
(6) When food is served before the hungry man

'Aa'ishah narrated that Ibn Ateeq[42] said: I narrated a hadeeth and al-Qaasim[43] was present with 'Aa'ishah. He was a man who committed errors in (pronouncing words[44]), and his mother was a freed slave-woman.[45] 'Aa'ishah said to him, "What is the matter with you that you do not narrate as this son of my brother narrated (the hadeeths)? Know well where you picked it up! This is how his mother brought him up and how your mother brought you up."[46] Qaasim felt angry (at this remark of 'Aa'ishah) and showed bitterness towards her. When he saw that the table had been spread for 'Aa'ishah, he stood up. 'Aa'ishah said, "Where are you going?" He said, "(I am going) to say the prayer." She said, "Sit down (to take the food)." He said, "I must say the prayer!" She said, "Sit down, oh faithless[47], for I have heard the Messenger of Allaah ﷺ say, '**No prayer can be (rightly said) when the food is there (before the worshipper), or when he is prompted by the call of nature!**'"[48]

This tradition shows that one should have total devotion and perfect peace of mind while offering prayer. If one does not relieve oneself before saying prayer, one cannot concentrate on it. It also indicates that it is a disapproved practice to say the prayer while one is feeling the call of nature, or while one is feeling hungry and the food is placed before him. According to the majority of scholars this is disapproved when there is ample time for prayer.[49]

(5) Sleep, and
(6) Forgetfulness

> Qataadah reported it on the authority of Anas ibn Maalik, that the Messenger of Allaah ﷺ said, "*When any one of you omits the prayer due to sleep or he forgets it, he should observe it when he remembers it, for Allaah has said: Observe prayer for remembrance*

of Me." [50]

Narrated Aboo Qataadah that: The Messenger of Allaah ﷺ addressed us and said, ***"There is no omission in sleeping. The (cognizable) omission is, that one does not say prayer (intentionally) until the time of the next prayer comes. So he who does thus (omits prayer in sleep or due to other unavoidable circumstances) should say the prayer when he becomes aware of it, and on the next day he should observe it at its prescribed time."*** [51]

Narrated 'Abdullaah ibn Mas'ood, 'We proceeded with the Apostle of Allaah ﷺ on the occasion of al-Hudaybeeyah. The Apostle of Allaah ﷺ said, ***"Who will keep watch for us?"*** Bilaal said, "I (shall do)." They overslept till the sun arose. The Prophet r awoke and said: ***"Do as you used to do (i.e., offer prayer as usual)."*** Then we did accordingly. He said, ***"Anyone who oversleeps or forgets (prayer) should do similarly."*** [52]

This omission is not due to intentional negligence, but simply by sleep over which a person has no control.

C:
ONE WHO GETS ONE RAK'AAH OF FRIDAY PRAYER, MUST COMPLETE THE PRAYER BY OFFERING ONE MORE RAK'AAH:

Aboo Hurayrah is reported to have said that the Holy Prophet ﷺ said, ***"He who finds one rak'ah of Jumu'ah prayer, should observe the other rak'ah to (complete) it."***[53]

"And if you could not get the rukoo' of the second rak'ah then you must pray four ***rak'aat of Thuhr prayer."***[54]

It is understood from the above narration that, if one joins the Imaam in the rukoo' (bowing position) then it is considered as a complete rak'ah even though he did not read Sooratul Faatihah in that particular rak'ah.

D:
PUNISHMENT FOR THOSE WHO INTENTIONALLY MISS FRIDAY PRAYER

'Abdullaah ibn Mas'ood reported: Allaah's Apostle ﷺ said about people who are absent from Jumu'ah prayer, *"I intend that I should command a person to lead the people in prayer, and then burn those persons who absent themselves from the Jumu'ah prayer in their houses!"*[55]

Ibn 'Umar and Aboo Hurayrah heard Allaah's Messenger ﷺ say on the planks of his pulpit, *"People*

must not cease to neglect the Friday prayer, or Allaah will seal their hearts and then they will be among the negligent." [56]

Al-Ja'd ad-Damree narrated that the Prophet ﷺ said, ***"He who leaves the Friday prayer (consecutively) for three Friday on account of slackness, Allaah will put a seal on his heart."*** [57]

Footnotes to PART II

[36]***Sunan Aboo Daawood: vol. 1; p. 90-1; no. 342. Saheeh Sunan Aboo Daawood: vol. 1; p. 70; no. 330.*** The number of persons required for the congregation of the Friday prayer to be valid is disputed. According to Aboo Haneefah, the minimum number is three excluding the Imaam. According to others, it is necessary that forty persons should be present in the congregation of the Friday prayer. The traditionists hold that the congregation of the Friday prayer is valid by the attendence of persons less than forty. ***'Awnal Ma'bood: vol. 3; p. 280-6. Talkheesul Habeer: vol. 2; p. 59-62. Ma'aalimus Sunan of Imaam al-Khattaabee which is joined to Sunan Aboo Daawood: vol. 1 ; p. 646.***

[37]***Sunan Aboo Daawood: vol. 1; p. 274-5; no. 1062. Saheeh Sunan Aboo Daawood: vol. 1; p. 199; no. 942.***

[38]***See Irwaa ul Ghaleel: vol. 3; p. 54-58; no. 592.***

[39] ***Sharhus Sunnah: vol. 3; p. 353.***

[40]***Sunan Aboo Daawood: vol. 1; p. 273; no. 1054. Saheeh Sunan Aboo Daawood: vol. 1; p. 197; no. 932.***

[41]***Sunan Aboo Daawood: vol. 1; p. 274; no. 1057. Saheeh Sunan Aboo Daawood: vol. 1; p. 197; no. 934.***

[42]He was 'Abdullaah ibn Muhammad ibn 'Abdur-Rahmaan ibn Aboo Bakr.

[43]Al-Qaasim ibn Muhammad ibn Aboo Bakr was the nephew of 'Aa'ishah.

[44]The original words mean a person who commits mistakes in speaking. (lahn) also means an ambiguous mode of speech.

[45] (Umm Walad) is the woman who is first a slave but becomes free due to the birth of a child from the loins of a free man.

[46]It is a bare statement of of fact. Qaasim was brought up in the lap of a slave-woman and she could not give him proper training, whereas 'Ateeq was the son of a free lady and thus he had better opportunities for receiving training in language. The other possibility is that, Qaasim's mother might have been non-'Arab and therefore, he could not learn to speak correct and chaste 'Arabic thus committing mistakes in grammar and pronunciation.

[47]'Aa'ishah called him faithless for there was no occasion for Qaasim to be angry. She is the Mother of the Faithful and thus she had every right to reprimand him regarding his mistakes. Moreover, she was the sister of his father Muhammad and after his father's death brought him up like her real son. So it was her duty to give him proper training. "Faithless" here does not mean a man who has actually proved to be a traitor, but it is a word of disapproval for Qaasim's behaviour.

[48]***Saheeh Muslim: vol. 1; p. 278-9; no. 1139. Sunan Aboo Daawood: vol. 1; p. 23; no. 89.*** See ***Saheeh Muslim*** with ***Sharhun Nawawee: vol. 5; p. 46.***

[49]***Sharhus Sunnah: vol. 3 ; p. 355-60.***

[50]***Saheeh Muslim: vol. 1; p. 335; no. 1457. Soorah Taha: ch. 20; v. 14.***

[51]***Saheeh Muslim: vol. 1; p. 332-4; no. 1450.***

[52]***Sunan Aboo Daawood: vol. 1; p. 116; no. 447. Saheeh Sunan Aboo Daawood: vol. 1; p. 90; no. 430.***

[53]***Sunan ibn-i-Maajah: vol. 2; p. 168-9; no. 1121. Saheeh Sunan Ibn Maajah: vol. 1; p. 185; no. 920.***

[54]***See Irwaa ul Ghaleel: vol. 3; p. 81-90; no. 621-2.***

[55]***Saheeh Muslim: vol. 1; p. 316; no. 1373.***

[56]***Saheeh Muslim: vol. 2; p. 410; no. 1882.***

[57]***Sunan Aboo Daawood: vol. 1; p. 271; no. 1047. Saheeh Sunan Aboo Daawood: vol. 1; p. 196; no. 928.***



ETIQUETTE OF MUSLIMS BEFORE FRIDAY PRAYER

Some times a person commits a sin and is deprived of many virtues because of that sin. Giving up the Friday prayer is a great sin. If a person leaves it for three weeks or more, he becomes hard-hearted and will not feel the gravity of the sin.
A Muslim is required to follow the teachings of the Messenger of Allaah ﷺ before going to the Friday Prayer. He must close his business as soon as he hears the first call to Prayer. He should have complete cleanliness of his body and clothes before the Prayer. He should try his best to reach the mosque as early as possible to get the place nearest to the Imaam and to get the complete reward mentioned in the hadeeth.

A:
BUYING AND SELLING BEFORE FRIDAY PRAYER

Buying and selling is absolutely prohibited from the time of first call to prayer on Friday. Therefore, Muslims must halt their trading and sales after hearing the athaan for the Friday Prayer, as it is *haraam* to continue after the Athaan, as is mentioned in the Holy Qur'aan,

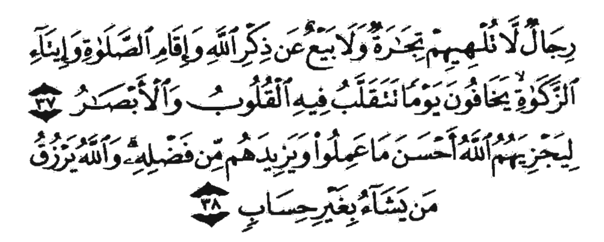
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِيَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ
فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ
خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٩

O you who Believe! When the call is proclaimed for the prayer on Friday, come to the Remembrance of Allaah, and leave off business (and traffic). That is best for you if you but knew!" [58]

The true believer will never delay his prayers and will try his best to go as early as possible to join the congregational (Friday) prayer upon hearing the A<u>th</u>aan.

(i) Good businessmen are those who truly fear Allaah in their hearts and who will never miss their prayers

The Holy Qur'aan has praised those who leave and close their businesses after hearing the A<u>th</u>aan and go for the Prayer. They are those who are concerned about the Day of Judgement.



"Men whom neither trade nor sale diverts them from the Remembrance of Allaah (with their hearts and tongues), nor from offering the Prayers perfectly, nor from giving the Zakaah (or charity). They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Judgement). That Allaah may reward them according to the best of their deeds, and add even more for them out of

His Grace. And Allaah provides for those whom He will, without measure."[59]

In these verses, Allaah has praised those God-fearing men who give priority to '*remembrance, regular prayer and giving of the regular charity*' over their trade and sale. They do so because they know that the success in the Hereafter lies in Prayer. Wealth and business will not help them on the Day of Resurrection. They want the rewards of their deeds which, Allaah has promised them in these verses.

(ii) Punishment for those who miss their Prayers

Allaah has mentioned the punishment for those people who intentionally miss their prayers:

۞ فَخَلَفَ مِنۢ بَعۡدِهِمۡ
خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا
٥٩ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ
وَلَا يُظۡلَمُونَ شَيۡـٔٗا ٦٠ جَنَّٰتِ عَدۡنٍ ٱلَّتِي وَعَدَ ٱلرَّحۡمَٰنُ عِبَادَهُۥ
بِٱلۡغَيۡبِۚ إِنَّهُۥ كَانَ وَعۡدُهُۥ مَأۡتِيّٗا ٦١ لَّا يَسۡمَعُونَ فِيهَا لَغۡوًا إِلَّا سَلَٰمٗاۖ
وَلَهُمۡ رِزۡقُهُمۡ فِيهَا بُكۡرَةٗ وَعَشِيّٗا ٦٢ تِلۡكَ ٱلۡجَنَّةُ ٱلَّتِي نُورِثُ مِنۡ
عِبَادِنَا مَن كَانَ تَقِيّٗا ٦٣

"Then there has succeeded them a posterity who missed prayers and followed after lusts; soon, they

will face Destruction and Hell, except those who repent and believe and work righteousness. Such will enter Paradise and will not be wronged in ought. "[60]

Allaah has mentioned in these verses, some qualities of bad people and their punishment, and some qualities of good people and their reward. The bad people are those who had missed their prayers. Missing prayers can be in many ways, for example,

(a) Not offering them at all,
(b) Not offering them perfectly, and
(c) Not offering them in their proper fixed times, etc.

The second bad quality is that they follow lusts. The word 'lusts' is well explained in the Noble Qur'an, "*like drinking alcoholic drinks; giving false witness; eating unlawful things- the meat of edible animals not slaughtered according to Allaah's Order; taking intoxicants; narcotic drugs like opium, morphine, heroin, cannabis etc.; committing crimes; evil wicked deeds like illegal sexual acts, murdering, taking others' rights unlawfully, robbing, stealing, betraying, backbiting, slandering, telling lies etc.*" [61] Allaah has mentioned the punishment for these kinds of people, and that is they will be thrown in the Hell-Fire.

The qualities of good people are those who:

(i) repent,
(ii) believe in the Oneness of Allaah and believe in His Messenger Muhammad ﷺ and,
(iii) do righteous deeds.

Then Allaah has mentioned the rewards for these people, that they will be put into the everlasting Paradise.

Punishment described in the hadeeth

Narrated Samurah ibn Jundub that the Prophet ﷺ said in his narration of a dream he saw,

> *"He whose head was being crushed with a stone was one who learnt the Holy Qur'aan but never acted on it, and slept ignoring the compulsory prayers."* [62]

This command to depart for the Prayer, to abandon buying and selling only applies to those who are obligated to attend the Friday Prayer.[63]

B:
Cleansing on Friday

The Muslim is required to make ghusl or 'ablution' on Friday. It is highly recommended that he should wear his best clothes on Friday. He is required to use hair oil, perfume if he has his own, otherwise, he may use his wife's perfume. He should use the tooth-brush (miswaak) before going to the mosque. He must remove all offensive smells, which might harm others. It is prohibited for him to attend the mosque smelling of onion and garlic.

(i)
Performing Ghusl according to Sunnah of the Messenger of Allaah ﷺ

There are many ahaadeeth which indicate that the performance of ghusl on Friday is highly recommended. Ghusl on Friday is a means of cleanliness and it is recommended for the one who intends to wash himself. If a person is unclean and will thereby harm the attendants at the Friday Prayer, then it is obligatory upon him to perform the ghusl before going to the Prayer. 'Abdullaah ibn 'Abbaas explained the reason for the ghusl on Friday,

'Amr ibn Aboo 'Amr and 'Ikrimah reported: Some people of Iraaq came and said, "Ibn 'Abbaas, do you regard taking a bath on Friday as obligatory?" He said, "No, it is only a means of cleanliness, and is better for the one who washes himself. Anyone who does not take a bath, it is not essential for him. I shall inform you how the bath on Friday commenced. The people were poor and used to wear woolen clothes, and would carry loads on their backs. Their mosque was small and its roof was

low down. It was a sort of trellis of vine. The Messenger of Allaah ﷺ once came out on a hot day and the people perspired profusely in their woolen clothes, so much so that a foul smell emitted from them and it troubled each of them. When Messenger of Allaah ﷺ noticed that foul smell he said, ***'Oh people! When this day (Friday) comes, you should take a bath and every one of you should anoint himself with the best oil and perfume he has."*** Ibn 'Abbaas then said, "Then Allaah, the Exalted, provided wealth (to the people) and they wore clothes other than those of wool, and were spared from work, and their mosque became vast. The foul smell that caused them trouble became non-existent." [64]

'Aa'ishah reported: The people came for Jumu'ah Prayer from their houses in the neighbouring villages dressed in woolen garments on which dust settled, and this emitted a foul smell. A person among them came to the Messenger of Allaah ﷺ while he was in my house. The Messenger of Allaah ﷺ said to him, ***"Were you to cleanse yourselves on this day."*** [65]

'Aa'ishah reported : The people were mostly workers and they had no servants. A foul smell thus emitted from them. It was said to them, ***"Were you to take bath on Friday."*** [66]

> Aboo Hurayrah reported that Allaah's Apostle ﷺ said, ***"Any person who takes a bath on Friday like the bath of Janaba and then goes for the prayer (in the first hour, i.e., early), it is as if he had sacrificed a camel (in Allaah's cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour,***

then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imaam comes out (i.e., starts delivering the Khutbah), the angels present themselves to listen to the Khutbah." [67]

The above hadeeth explains, that if a person wants to make ghusl on Friday, then one should make it as ***Ghuslul Janaabah***. The reference to an hour does not mean a specific span of time, it only implies a span of time, great or small. These five hours do not mean exactly a span of three hundred minutes, rather they are the timings between the passing of the sun over the meridian until the time when the preacher sits on the pulpit to deliver the sermon.[68]

It must be borne in mind, that the sacrifice of a hen and an egg has been mentioned only to demonstrate the constantly reducing reward for the late-comers in Jumu'ah Prayer. It does not in any way justify the sacrifice of a hen or an egg! [69]

'Aa'ishaa reported that: Whenever the Prophet ﷺ took a bath after Janaba, he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them; he would then pour three handfuls of water over his head and then pour water all over his body.[70]

(1): Washing his hands
(2): Performing ablution like that for the prayer
(3): Putting fingers in water and moving them into the roots of hair
(4): Pouring three handfuls of water over the head
(5): Pouring water all over the body

(ii)
Performing Ablution according to Sunnah of the Messenger of Allaah ﷺ

There follows some ahaadeeth in which it is mentioned that 'ablution' is also sufficient for Friday Prayer, if a person has not taken bath:

> Aboo Hurayrah reported the Messenger of Allaah ﷺ as saying, ***"If anyone performs ablution, doing it well, then comes to the Friday prayer, listens and keeps silent, his (minor) sins between that time and the next Friday will be forgiven him, with three days extra. But he who touches pebbles has caused an interruption (laghaa).***"[71]

'Laghaa' means that 'he has spoken without purpose' or 'deviated from what is right' or 'has been frustrated'. Here it means that he did not listen attentively to the sermon, but indulged in useless activities, such as playing with pebbles and leisurely throwing them.

> Samurah reported the Messenger of Allaah ﷺ as saying, ***"If any one of you performs ablution on Friday that is alright, and if any of you takes a bath, that is better.***"[72]

There is a difference of opinion among the scholars as to whether the ghusl is obligatory on Friday or if it is simply recommended. The majority of the scholars are of the opinion that the ghusl for the Friday Prayer is recommended (sunnah) but not obligatory. Their evidences are those hadeeth which have the mentioning of ***'ablution'*** in them as shown above. And those who say it is obligatory, they use the following hadeeth as their

evidence:

> Aboo Sa'eed al-Khudree reported Messenger of Allaah ﷺ as saying, ***"Taking a bath on Friday is essential for every adult person."***[73]

The word ***'waajib'*** is translated as ***'essential'*** because the ghusl on Friday is not obligatory, as it is clear from the explanations of Ibn 'Abbaas and 'Aa'ishah mentioned above. There is no doubt about its importance and that it is highly recommended, but it is not indispensable to the extent that, without it the prayer shall not be valid. According to the hadeeths of Ibn 'Abbaas and 'Aa'ishah, in the earlier period of Islaam the Muslims had nothing to cover their bodies but a pair of woolen clothes. Their dress emitted a foul smell, especially during the hot season. When they assembled in a small mosque the atmosphere would smell. It was under these circumstances that the Messenger of Allaah ﷺ asked his followers to take a bath before coming to the mosque on Friday.

The ahaadeeth related to ghusl do not explicitly state when the ghusl should be performed. However, the goal of the ghusl is to be clean for the prayer and avoid harming the people with odours, etc. It is better to perform ghusl at the time the person is leaving for the Friday Prayer, after hearing the athaan because,

(a) He will feel fresh throughout the Friday Khutbah,
(b) He will be attentive to what is being mentioned in the Khutbah,
(c) He will have full concentration in his Friday Prayer, and
(d) Most importantly, he will not harm others with the smell of sweat.

Humraan (the slave of 'Uthmaan) reported: I saw 'Uthmaan ibn 'Affaan asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice, and

then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, "Allaah's Apostle ﷺ said, *'If anyone performs ablution like that of mine and offers a two-rak'at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.'*" After performing the ablution 'Uthmaan said, "I am going to tell you a hadeeth which I would not have told you, had I not been compelled by a certain Holy Verse (the sub narrator 'Urwa said: This verse is: *"Verily, those who conceal the clear signs and the guidance which we have sent down..."*[74]) I heard the Prophet ﷺ saying, *'If a man performs ablution perfectly and then offers the compulsory congregational prayer, Allaah will forgive his sins committed between that (prayer) and the (next) prayer until he offers it.'*" [75]

'Ataa' ibn Yasaar reported that, "Ibn 'Abbaas performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then took another handful (of water) and did like this (gesturing), joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm. (Then he) passed wet hands over his head, took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly. Similarly (he) took another handful of water and washed his left foot thoroughly (up to the ankles) and said, 'I saw Allaah's Apostle performing ablution in this way!'" [76]

A person asked 'Abdullaah ibn Zayd who was the grandfather of 'Amr ibn Yahyaa, "Can you show me how Allaah's Apostle used to perform ablution?" 'Abdullaah ibn Zayd replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that, he washed his forearms up to the elbows twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started). And (then he) washed his feet (up to the ankles).[77]

The ahaadeeth therefore explain ablution as follows:

(1) Saying *'BISMILLAAH'*.[78]
(2) Washing hands upto the wrists; first the right hand and then the left hand, allowing the fingers of both hands to go through each other[79] (a minimum of once and a maximum of three times).
(3) Rinsing the mouth (once or thrice).
(4) Washing the nose (once or thrice).
(5) Washing the face (once or thrice).
(6) Washing the beard.[80]
(7) Washing the forearms upto the elbows (first the right and then the left, once or thrice).
(8) Passing the wet hands over the head (once or thrice[81] ; to be done exactly as in the hadeeth of 'Abdullaah ibn Zayd).
(9) Putting the fingers into the ears and wiping the back of the ears.[82]
(10) Washing the feet upto the ankles and rubbing between the

toes with the little finger (once or thrice; right and then left).[83]
(11) Thikr after the ablution.

Ashhadu alaa ilaaha illallaahu wahdahoo laa shareeka lahoo, wa ashhadu anna Muhammadan 'abduhu wa rasooluhu. Allaahumma aj'alnee minat-tawwaabeena waj 'alnee minal mutatah-hereen

> 'Umar ibn al-Khattaab reported the Messenger of Allaah ﷺ as saying, ***"If anyone performs the ablution completely, then says, 'I testify that there in no deity worthy of worship but Allaah and that Muhammad is His servant and messenger. Oh Allaah! Put me among the penitent, and put me among those who are purified,' The eight gates of Paradise will be opened for him and he may enter by whichever of them he wishes."***[84]

(iii)
Wearing ones best clothes

The Messenger of Allaah ﷺ insisted upon wearing his best clothes on Friday, therefore, a Muslim should do likewise on Friday. There are many narrations related to this of which, the following are a few:

> Aboo Sa'eed and Aboo Hurayrah reported the Messenger of Allaah r as saying, ***"... puts on his best clothes ... it will atone for his sins during the previous week."***[85]

> 'Abdullaah ibn Salaam is reported to have said that he heard Allaah's Messenger r as saying on the pulpit

regarding *Jumu'ah*, ***"There is no harm for anyone of you if he buys two (new) garments for Friday, besides the garments worn out by use."*** [86]

The above narrations show that it is commendable to change into new clothes for offering the Friday Prayer. According to the hadeeth, a Muslim should have a separate set of clothes for Friday Prayer because the clothes that are used every day become dirty through work. Some brothers wear night-dress and come to the Friday Prayer because they think that it is a holiday. If they then go out to visit somebody, they dress well. This is wrong, because Friday is the 'Eed (festival) day for Muslims. Therefore, they should dress themselves with the finest clothes when going out for Friday Prayer.

(iv) Applying hair oil

The Messenger of Allaah ﷺ also stressed the application of hair oil on Friday. Therefore, a Muslim should apply hair oil before coming to the Friday Prayer.

> Salmaan reported the Messenger of Allaah ﷺ as saying, ***"... then uses his hair oil... his sins inbetween the present and the last Friday will be forgiven."*** [87]

(v) Using perfume

The Messenger of Allaah ﷺ also asked his Companions to use perfume before coming for the Friday Prayer. This is highly recommended. If a person cannot find his own perfume then,

he should use his wife's perfume. The main idea behind this recommendation is that the person feels fresh and others can also benefit from the good smell. The Muslim should therefore, try his best to have nice perfume while going out for the Friday Prayer:

> Salmaan reported the Messenger of Allaah ﷺ as saying, *"... **or perfumes himself with the scent which he has in his house... his sins in between the present and the last Friday will be forgiven.**"* [88]

(vi)
The Toothstick (miswaak)

The Messenger of Allaah ﷺ has strongly recommended the use of the miswaak. There are many ahaadeeth in which the miswaak is highly recommended for every prayer and highly recommended for Friday Prayer. The following ahaadeeth speak about this matter:

> **'Abdur-Rahmaan, son of Aboo Sa'eed al-Khudree reported on the authority of his father, that the Messenger of Allaah ﷺ said,** *"Bathing on Friday for every adult, using of Miswaak..."* [89]

> **Ibn 'Abbaas reported that Allaah's Messenger ﷺ said,** *"Verily, this is the 'Eid day. Allaah has prescribed it for the Muslims. So, he who comes to (observe) Friday prayer... (bear in mind that the) tooth-brush (miswaak) is essential for you."* [90]

(vii)

The Muslim must remove the offensive smell of onion or garlic, or any similar offensive smell before going to the mosque

Jaabir reported: The Messenger of Allaah r forbade eating onions and leek. When we were overpowered by a desire (to eat) we ate them. Upon this the Holy Prophet r said, ***"He who eats this offensive plant must not approach our mosque, for the angels are harmed by the same things as men."***[91]

Aboo Sa'eed al-Khudree reported: We made no transgression but Khaybar was conquered. We, the Companions of the Messenger of Allaah r, fell upon this plant (i.e., garlic) because the people were hungry. We ate it to our heart's content and then made our way towards the mosque. The Messenger of Allaah ﷺ sensed its odour and said, "***He who takes anything of this offensive plant must not approach us in the mosque!***" The people said: Its (use) has been forbidden! Its (use) has been forbidden! This reached the Apostle of Allaah ﷺ and he said, ***"Oh people! I cannot forbid (the use of a thing) which Allaah has made lawful, but (this garlic) is a plant the odour of which is repugnant to me."***[92]

This second hadeeth gives us the actual ruling with regard to the eating of garlic and onion. These vegetables are not forbidden (haraam) and therefore, their use does not incur the wrath of Allaah. The only care which Islaam wants us to take in their use, is that we should refrain from going to the mosque, or joining prayer while our mouths emit foul odours. These should be either

well cooked so that the odour is lost, we should rinse our mouths, or wait until the smell dies. This odour is repugnant to the fine and delicate sense of the Holy Prophet ﷺ and the angels.

This hadeeth also makes it clear that the Holy Prophet ﷺ obeys the command of Allaah and is not authorized to give a command on his own behalf, nor make even the slightest alteration in it (the command of Allaah). The Holy Qur'aan says,

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ ۙ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِيٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِيٓ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّ ۖ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

"And when Our clear verses are recited to them, those who hope not for their meeting with Us say, "Bring us a Qur'aan other than this, or change it," Say, "It is not for me to change it of my own accord, I only follow that which is revealed to me. Verily, I fear if I were to disobey my Lord, the Penalty of a Great Day." [93]

The duty of the Messenger of Allaah ﷺ is to deliver Allaah's Message as it is revealed to him, whether it pleases or displeases those who hear it. Selfish men want to read their own desires or fancies into religious precepts, and thus they are often willing to use Religion for their own ends. The corruption of Religion is mostly due to this cause. But Religion is not to be so prostituted. The Messenger of Allaah ﷺ of has no authority to make changes in the Holy Qur'aan or in Islaamic Traditions. He has to follow everything which is revealed to him. He has to make judgement

according to the commands of Allaah. Anything which Allaah declares as ***haraam*** he has to consider as ***haraam***, and anything which He declares as ***halaal*** he has to take it as ***halaal***. He cannot interject any different opinion of his own.

It is clear that nobody should come to the mosque with an offensive smell about him. He should take a bath, perform ablution correctly and wear his best clothes. He should use oil for his hair and perfume himself. He should also use a miswaak (toothstick) and he should try his best to reach the mosque as early as possible.

C:
Going out early for the Friday Prayer

(i)
The Merits

There is a great reward mentioned in the hadeeth regarding going to the mosque early on Friday, after having a bath or making ablution, and wearing ones best clothes and using hair oil, perfume, and miswaak. It is mentioned in the following ahaadeeth:

> Aws ibn Aws reported the Messenger of Allaah ﷺ as saying, *"If anyone washes and bathes on Friday, goes out early* [94] *walking, not riding, goes near to the Imaam and listens without interrupting, he will have the reward of a year's fasting and praying for every step he takes."* [95]

> He reported the Messenger of Allaah ﷺ as saying, *"When Friday comes the angels stand at the door of the mosque recording the people in the order of their arrival. Those who go out in the midday heat* [96] *are treated like him who offers a sacrificial animal,* [97] *the next is like one who offers a cow, the next a sheep, the next a hen, the next an egg. Then when the Imaam comes out they fold up their sheets and listen to the mention of Allaah."* [98]

(ii)
The earliest and the last time for going to the mosque for Friday Prayer

The timings for going to the Friday Prayer may be divided into four categories. The first time is the preferred time wherein the person has been promised a great deal of reward, like the one who sacrificed a camel for charity and so forth. That is the time described in the hadeeth above. The second time is when it becomes an obligation upon the person to stop what he is doing and move to the Friday Prayer. This time is when the first call to prayer is made, as it is mentioned in the Holy Qur'aan.[99] The third time is when the ***Khutbah*** is being delivered and the person comes in the mosque. But this man will have less reward in comparison to those two men who came before the ***Khutbah***. The fourth and final time is when a person gets into the bowing position in the second rak'ah of the Friday Prayer, he will get the reward for the Friday Prayer. Evidences for the third and the fourth points are as follows:

Aboo Hurayrah reported: 'Umar ibn Al-Khattaab was delivering the sermon to the people on Friday when 'Uthmaan ibn 'Affaan came. 'Umar said to him, "What would become of those persons who come after the call to prayer?" Upon this 'Uthmaan said, "Commander of Faithful! I did no more than this: that after listening to the call, I performed ablution and came to the mosque." Thereupon 'Umar said to him, "Just ablution! Did you not hear the Messenger of Allaah ﷺ say this, ***'When anyone of come for Jumu'ah prayer he should take a bath.'***" [100]

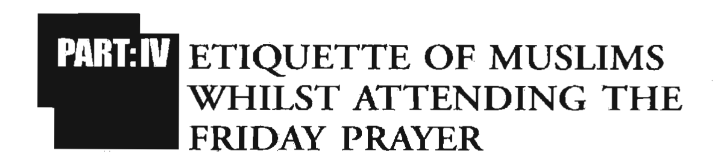
Aboo Hurayrah is reported to have said that the Holy Prophet ﷺ said, ***"He Who finds one rak'ah of Jumu'ah prayer, should observe the other rak'ah to (complete) it."*** [101]

Footnotes to PART III

[58] *Sooratul Jumu'ah: ch. 62; v. 9.*
[59] *Sooratun Noor: ch. 24; vs. 37-8.*
[60] *Soorah Maryam: ch. 19; vs. 59-63.*
[61] *The Noble Qur'aan: p. 472.*
[62] *Saheeh Al-Bukhaaree: vol. 2; p. 135; no. 244.*
[63] For a further discussion on buying and selling on Friday please refer to ***The Friday Prayer by*** J. Zarabozo *(Part I; p. 122-6).*
[64] *Sunan Aboo Daawood: vol. 1; p. 92-3; no. 353. Saheeh Sunan Aboo Daawood: p. 72; no. 340.*
[65] *Saheeh Muslim: vol. 2; p. 403; no. 1839.*
[66] *Saheeh Muslim: vol. 2; p. 403; no. 1840.*
[67] *Saheeh Al-Bukhaaree: vol. 2; p. 3-4; no. 6. Saheeh Muslim: vol. 2; p. 403-4; no. 1845.*
[68] *Nayl ul Awtaar of Imaam ash-Shawkaanee: vol. 3; p. 238-9. Saheeh Muslim: vol. 2; p. 403; no. 1845.*
[69] *Saheeh Muslim: vol. 2; p. 404; fn. 1122.*
[70] *Saheeh Al-Bukhaaree: vol. 1; p. 157; no. 248.*
[71] *Saheeh Muslim: vol. 2; p. 407; no. 1868.* This refers to little stones which one removes while engaged in salaah. While *al-Bukhaaree*, in the chapter *Al-'Amal fis-Salaah,* gives a tradition which allows smoothing the ground once only, this tradition treats the matter as unsuitable. Regarding this tradition, *Lisaan ul-'Arab (20: 118)* says that 'laghaa' means 'he has spoken', or 'deviated from what is right', or 'has been frustrated', adding that the first is the basic meaning. Evidently, the idea is that the one who makes a sound by removing small stones during the prayer has distracted someone from hearing. *Cf. The Holy Qur'aan: ch. 41; v. 26,*

"The Unbelievers say, 'Listen not to this Qur'aan, but talk at random in the midst of its reading that you may get the upper hand!'"

A favourite trick of those who wish it dishonour Revelation is not only to not listen to it themselves, but to talk loudly and insolently when it is being read, so that even the true listeners may not be able to perform their devotions. They think that they are drowning out the voice of Allaah, but in fact, they are piling up misery for themselves in the future- for Allaah's voice can never be silenced. In this verse, 'random talk' means ΩΩΩ 'laghaw'.
[72] *Sunan Aboo Daawood: vol. 1; p. 93; no. 354. Saheeh Sunan Aboo Daawood: p.72; no. 341.*
[73] *Saheeh Muslim: vol. 2; p. 402-3; no. 1838.*
[74] *Sooratul Baqarah: ch. 2; v. 159.*
[75] *Saheeh Al-Bukhaaree: vol. 1; p. 113; no. 161.*
[76] *Saheeh Al-Bukhaaree: vol. 1; p. 104-5; no. 142.*
[77] *Saheeh Al-Bukhaaree: vol. 1; p. 127-8; no. 185.*
[78] *Saheeh Sunan an-Nasaaee: vol. 1; p. 18; no. 76.*
[79] *Sunan Aboo Daawood: vol. 1; p. 34-5; no. 142. Saheeh Sunan Aboo Daawood: vol. 1; p. 29-30; no. 129.* There is a mistake in the English Translation- instead of ***'fingers'*** the translater has translated the Arabic as ***'beard'***.
[80] *Sunan Aboo Daawood: vol. 1; p. 35; no. 145. Saheeh Sunan Aboo Daawood: vol. 1; p. 30; no. 132.*
[81] *Sunan Aboo Daawood: vol. 1; p. 29; no. 110. Saheeh Sunan Aboo Daawood: vol. 1; p. 23; no. 101. Subulus-Salaam Sharhu Buloogh ul Maraam: vol. 1; p. 93.*
[82] *Sunan Aboo Daawood: vol. 1; p. 28; no. 108, and p. 31; no. 123, and p. 32; 135. Saheeh Sunan Aboo Daawood: vol. 1; p. 23; no. 99, and p. 26; no. 114, and p. 28; no. 123.*
[83] *Sunan Aboo Daawood: vol. 1; p. 36; no. 148. Saheeh Sunan Aboo Daawood: vol. 1; p. 30; no. 134.*
[84] *Saheeh Muslim: vol. 1; p. 152; no. 451. Saheeh Sunan at-Tirmithee: vol. 1; p. 18; no. 48.*
[85] *Sunan Aboo Daawood: vol. 1; p. 91; no. 343. Saheeh Sunan Aboo Daawood: vol. 1; p. 70; no. 331.*
[86] *Sunan Aboo Daawood: vol. 1; p. 278; no. 1072. Sunan ibn-i-Maajah: vol. 2; p. 155; no. 1095. Saheeh Sunan Ibn Maajah: vol. 1; p. 181; no. 898.*
[87] *Saheeh Al-Bukhaaree: vol. 2; p. 4-5; no. 8.*
[88] *Saheeh Al-Bukhaaree: vol. 2; p. 4-5; no. 8.*
[89] *Saheeh Al-Bukhaaree: vol. 2; p. 4-5; no. 8.*
[90] *Sunan ibn-i-Maajah: vol. 2; p. 157; no. 1098. Saheeh Sunan Ibn Maajah: vol. 1; p. 181; no. 901.*
[91] *Saheeh Muslim: vol. 1; p. 279; no. 1145.*
[92] *Saheeh Muslim: vol. 1; p. 280; no. 1149.*
[93] *Soorah Yoonus: ch. 10; v. 15.*
[94] The text has bakkara wa'btakara. Both words mean the same thing and are presumably both used to emphasise the idea of going out early.
[95] *Sunan Aboo Daawood: vol. 1; p. 91; no. 345. Saheeh Sunan Aboo Daawood: vol. 1; p. 70; no. 333.*
[96] The word which is used here is 'muhajjir'. It may mean either one who goes out in the midday heat, or one who goes early.
[97] The word is 'badana' means either a she-camel or a cow that is sacrificed. Here it most probably means a she-camel, as other types of animals are mentioned immediately afterwards.
[98] *Saheeh Al-Bukhaaree: vol. 2; p. 25; no. 51. Saheeh Muslim: vol. 2; p. 403-4; no. 1845.*
[99] *Sooratul Jumu'ah: ch. 62; v. 9.*
[100] *Saheeh Al-Bukhaaree: vol. 2; p. 2; no. 3 (from Ibn 'Umar). Saheeh Muslim: vol. 2; p. 402; no. 1837 (from Aboo Hurayrah).*
[101] *Sunan ibn-i-Maajah: vol. 2; p. 168-9; no. 1121. Saheeh Sunan Ibn Maajah: vol. 1; p. 185; no. 920.*
[102] *See Irwaa ul Ghaleel: vol. 3; p. 81-3; no. 621.*



PART: IV ETIQUETTE OF MUSLIMS WHILST ATTENDING THE FRIDAY PRAYER

"And if you could not get the rukoo' of the second rak'ah then you must pray four rak'aat of Thuhr prayer." [102]

The first hadeeth proves that, if a person came late to the mosque due to some reason while the Khateeb was delivering the ***Khutbah***, he will get the reward and his Prayer will be accepted. The second hadeeth proves that, if the man arrives at the time when the Imaam is in the second rak'ah and he joins him in his rukoo', then he reached one rak'ah of Friday Prayer and he should complete his second rak'ah after the salutation of the Imaam. Finally, if the person could not catch the Imaam in the bowing position, he must pray four rak'aat of Thuhr Prayer.

A:
ETIQUETTE OF A MUSLIM WHILE ATTENDING THE FRIDAY PRAYER

When a Muslim is entering the mosque on Friday, he has to follow the instructions laid down by the Messenger of Allaah ﷺ. He should not disturb anybody and he should offer as many sunnah rak'aat as he can before sitting in the mosque. If he enters at the time when the Imaam is giving the ***Khutbah***, then he must pray two short rak'aat before sitting. He must not jump over the shoulders of others to get the seat in front, closer to the Imaam. He must not make anybody get up from his seat so that he may sit there. He must listen to the ***Khutbah*** silently and with

complete concentration. If he does all this, then he will get the complete reward. But if he goes against the things mentioned above, then he will not be given the complete reward as it is in the hadeeth.

(i)
What to say while entering the mosque

While entering the mosque the Muslim should enter with his right leg saying,

Faatima, the daughter of Allaah's Messenger ﷺ said, "Whenever Allaah's Messenger ﷺ entered the mosque, he would utter:

"BISMILLAAHI WAS-SALAAMU 'ALAA RASOOLILLAAHI. ALLAAHUMMAGH FIRLEE THUNOOBEE, WAFTAH-LEE ABWAABA RAHMATIKA."

"In the name of Allaah, peace be upon Allaah's Messenger. Oh Allaah! Forgive me my sins and open for me the doors of Your mercy."

And when he came out (of the mosque) he would pray:

'BISMILLAAHI WAS-SALAAMU 'ALAA RASOOLI LAAHI. ALLAAHUMMAGH FIRLEE THUNOOBEE, WAFTAH-LEE ABWAABA FADLIK.'

'In the name of Allaah, peace be upon Allaah's Messenger. Oh Allaah! Forgive me my sins and open for me the doors of your bounty.'" [103]

(ii) Separating two men sitting together is haraam

When a Muslim enters the mosque on Friday, he must not separate two men sitting together.

Salmaan reported the Messenger of Allaah ﷺ as saying, "*.... then goes out (for Jumu'ah prayer) and without separating two men sitting together in the mosque... his sins in- between the present and the last Friday will be forgiven.*" [104]

(iii)
It is haraam to make another get up and then sit in his place

Ibn 'Umar reported the Messenger of Allaah ﷺ as saying, "*No person should ask another person to stand from his place and then sit there himself, but he should simply say, 'Make room and accommodate.'*" [105]

Jaabir reported the Messenger of Allaah ﷺ as saying, "*None of you must make his brother get up on Friday, then move to his place and sit in it, but should ask those present to make room.*" [106]

(iv)
It is haraam to jump over the shoulders of others in the mosque

A Muslim must sit wherever he finds room in the mosque. It is *haraam* to walk over the shoulders of others to get a seat in the front row. If one wants to sit in the front row, one should come early.

Jaabir ibn 'Abdullaah is reported to have said that a man entered

the mosque on Friday while Allaah's Messenger ﷺ was delivering the sermon. The man came crossing the people (over their shoulders) whereupon Allaah's Messenger ﷺ said (to him), ***"Sit down! Indeed, you have caused harm (to the people by overstepping them) and you are late (as well)."*** [107]

Aboo Sa'eed and Aboo Hurayrah reported the Messenger of Allaah ﷺ as saying, ***"... then goes to the congregational prayer and takes care not to step over people... it will atone for his sins during the previous week."*** Aboo Hurayrah said, ***"(It wiil atone for his sins) for three days more."*** He further said, ***"One is rewarded ten times for doing a good work."*** [108]

B:
Prayers before the Friday Prayer

There is no fixed number of prayers before the Friday Prayer. Some a<u>h</u>aadeeth speak about the sunnah prayer before the Friday Prayer. There is no limit for how many prayers can be offered before the Friday Prayer, but the minimum is two rak'aat, i.e., a Muslim must not sit before offering two rak'aat. If he has enough time before the ***Khu<u>t</u>bah*** then he can pray as many rak'aat as he wishes, as mentioned in the <u>h</u>adeeth:

Salmaan reported the Messenger of Allaah ﷺ as saying, ***"... prays as much as Allaah has written for him... his sins inbetween the present and the last Friday would be forgiven."***[109]

Aboo Hurayrah reported the Messenger of Allaah ﷺ as saying, ***"... and then came for Jumu'ah Prayer and then prayed what was fixed for him ... his (minor) sins between that time and the next Friday would be forgiven, and three days more."***[110]

(i)
A Muslim must not sit in the mosque before offering two rak'aat

It is clear from the a<u>h</u>aadeeth mentioned above that, while entering the mosque on Friday one can pray as many rak'aat as he wishes. But if the person comes at the time when the Imaam is giving the ***Khu<u>t</u>bah***, then he must not sit before offering two rak'aat. The Messenger of Allaah ﷺ asked Sulayk to offer two rak'aat before sitting in the mosques,

Jaabir ibn 'Abdullah reported: Sulayk Gha<u>t</u>faanee came on Friday

when the Messenger of Allaah ﷺ was delivering the sermon. He sat down. He (the Prophet) said to him: ***"Oh Sulayk! Stand and observe two rak'aat and make them short,"*** And then said, ***"When any one of you comes on Friday while the Imaam delivers the sermon, he should observe two rak'aat and should make them short."*** [111]

C:
MANNERS OF SITTING IN THE MOSQUE WHILE THE SERMON IS DELIVERED

(i)
Sitting close to the Imaam

One should try his best to come as early as possible to the mosque and should try to get a place closest to the Imaam. This means that one should sit in the first row near the Imaam so that he may hear the ***Khutbah*** easily and attentively. One may be deprived of higher degrees in Paradise if he enters and sits at the back, as mentioned in the next hadeeth:

Samurah ibn Jundub reported Messenger of Allaah ﷺ as saying, ***"Be present at the mention of Allaah and go near the Imaam. For, if anyone always keeps far away the result will be that he will put in a back place in Paradise, assuming he enters it!"*** [112]

(ii) Listening to the Khutbah silently without speaking a single word

Aboo Hurayrah reported the Messenger of Allaah ﷺ as saying, ***"When you tell your companion on Friday to be silent while the imaam is preaching, you are guilty of idle talk!"*** [113]

(iii)
Manners of sitting during the Khutbah

Anas said that, the Prophet ﷺ prohibited them from sitting on their hips by keeping the feet upright, sticking the legs to the stomach and holding the arm's around them on Friday while the Imaam is delivering the sermon.[114]

The original 'Arabic word is ***hubwah*** or ***ihtibaa***. This refers to the position a dog takes when sitting, i.e., to sit on the hips (haunches) by erecting the feet and sticking them to the stomach, and holding them with hands or tying them with a cloth. The 'Arabs used to assume this position when they had to sit for a long time. The Prophet ﷺ prohibited sitting in this manner because a man may easily become drowsy in this position and his ablution may also break. There are various opinions regarding this issue. According to the majority of scholars, sitting in this manner is permissible. Imaam Aboo Daawood has mentioned in his book ***Sunan Aboo Daawood (vol. 1, p. 286, no. 1105)*** that Ibn 'Umar used to to sit in the ***ihtibaa*** position while the Imaam gave the Friday sermon. Anas ibn Maalik, Shurayh, S'a S'ah, etc. have said, ***"There is no harm in sitting in ihtibaa."***

(iv) If a person feels drowsy while the sermon is being delivered, then he should change his place

Ibn 'Umar reported the Messenger of Allaah ﷺ said, ***"When any of you dozes on Friday he should change his place."***[115]

If one feels sleepy in the mosque while one is waiting for the prayer, one should change one's place as this will remove his

sleep and make him alert. Sleep is sometimes attributed to the devil. Once during a journey, the whole caravan remained sleeping. The Messenger of Allaah ﷺ ordered them to move from that place. This shows that the change of place removes laziness and averts the influence of the devil.

(v)
Reward for praying along with the Imaam

The Muslim is promised a great reward if he attends the ***Khuṯbah***, listens to it silently, does not jump over peoples shoulders and does not hurt or disturb others. The reward is an atonement for his sins until the next Friday and three days more, the reason being that Allaah says, 'He who does a good deed will have ten times as much.'

'Abdullaah ibn 'Amr reported the Messenger of Allaah ﷺ as saying, ***"There are three who attend Friday Prayer: one is present in a frivolous way and that is all he gets from it; another comes with a supplication, he being a man who makes supplication to Allaah Who may grant or refuse his request as He wishes; another is present silently and quietly without stepping over a Muslim or annoying anyone, and that is an atonement for his sins until the next Friday and three days more, the reason being that Allaah says, '***

مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ
فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

He who does a good deed will have ten times as much!'" [116]

Salmaan reported the Messenger of Allaah ﷺ as saying, "... *then remains silent while the Imaam is delivering the Khuṯbah, his sins inbetween the present and the last Friday will be forgiven.*" [117]

Aboo Hurayrah reported the Messenger of Allaah r as saying: "***... then kept silent until the Imaam finished the sermon, and then prayed along with him, his (minor) sins between that time and the next Friday would be forgiven, and three days more.***" [118]

D:
Manners while praying With the imaam

Prayer is the most important act of religious devotion; therefore, it should be observed with dignity and tranquility of mind. The Prayer is prayed for the purification and elevation of ones own soul. The object of prayer is to inculcate God-consciousness (taqwa) and make man realise that he is the servant of Allaah. This objective can be achieved if one is in communion with Allaah and is, at the same time, aware of ones surroundings and of ones own soul. This is possible if the mind is set on Allaah, the eyes are fixed on the place of prostration and one is aware of the significance of ones standing, where he is standing and before Whom he is standing.

(i)
Making rows as the rows of angels

Jaabir ibn Samurah reported: the Messenger of Allaah ﷺ said, ***"Why don't you draw youselves up in rows as the angels do in the presence of their Lord?"*** We said, "Oh Messenger of Allaah (r)! How do the angels draw themselves up in rows in the presence of their Lord?" He(the Holy Prophet r) said, ***"They make the first rows complete and then keep close together in the row."***[119]

Aboo Hurayrah reported: The Messenger of Allaah ﷺ said, ***"Establish rows in prayer, for the making of a row (straight) is one of the merits of the complete prayer."***[120]

Anas ibn Maalik reported: the Messenger of Allaah ﷺ said, ***"Straighten your rows, for the straightening of a row is a part of the perfection of prayer."***[121]

Aboo Mas'ood reported: the Messenger of Allaah ﷺ used to touch our shouldres in the prayer and say, ***"Keep straight, don't be irregular, for there will be dissension in your hearts. Let those of you who are sedate and prudent be near me, then those who are next to them."*** [122]

Irregular rows in prayer give a clear indication that the Muslims are lacking in self-discipline which, will surely lead them to dissension and mutual distrust. The discordant behaviour in prayer will create disunity in ranks: the psychological outward behaviour creates a corresponding mental attitude. Disciplined behaviour is a blessing and the Holy Prophet ﷺ not only stressed its importance in words, but also saw it observed in religious acts, for example in prayer and pilgrimage. The arranging of the people (in rows) implies that it is not the worldly status of a man which is given importance in Islaam but his religious piety, his intergrity and wisdom; the social position of a man is not determined by his material possessions but by his God-consciousness (taqwa).

(ii)
The recitation of Al-Faatihah behind the Imaam

Aboo Hurayrah reported: the Messenger of Allaah ﷺ said, ***"If anyone observes prayer in which he does not recite Umm al-Qur'aan, it is deficient (he said this three times) and incomplete."*** It was said to Aboo Hurayrah, "At times we are behind the Imaam!" He said, "Recite it inwardly, for he had heard the Messenger of Allaah ﷺ declare that, ***'Allaah the Exalted had said: I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks for. When the servant says: Praise be to Allaah, the Lord of the universe, Allaah***

the Most High says: My servant has praised Me. And when he (the servant) says: The Most Compassionate, the Merciful, Allaah the Most High says: My servant has lauded Me. When he (the servant) says: Master of the Day of Judgement, He remarks: My servant has glorified Me, and sometimes He will say: My servant entrusted (his affairs) to Me. When he (the worshipper) says: You do we worship and of You do we ask help, He (Allaah) says: This is between Me and My servant, and My servant will receive what he asks for. Then, when he (the worshipper) says: Guide us to the straight path, the path of those to whom You have been Gracious not of those who have incurred Your displeasure, nor of those who have gone astray, He (Allaah) says: This is for My servant, and My servant will receive what he asks for!" [123]

(iii)
Saying 'Aameen' after Sooratal Faatihah

The reciting of 'Aameen' at the end of ***Sooratul Faatihah*** is known as ***Ta'meen*** (It means: 'Oh Allaah, grant our prayer'). This is in fact, a kind of very humble appeal before the Lord to grant the prayer. The concluding sentences of ***Sooratul Faatihah*** (Guide us to the straight path, the path of those to whom You are generous, not of those with whom You are angry, nor of those who go astray) is a fervant supplication before the Lord to lead us to the path of righteousness. At the end of the supplication we have been commanded to make a humble appeal to our Master to grant it out of His Grace and Mercy, and not as a matter of our right.

> Aboo Hurayrah reported: The Messenger of Allaah ﷺ while teaching us (the principles of faith), said: ***"Do not try to go ahead of the Imaam, recite takbeer when he recites it, and when he says: " Nor of those***

who err," you should say Aameen, bow down when he bows down, and when he says: "Allaah listens to him who praises Him," say: "O Allaah, our Lord, to Thee be the praise."[124]

Aboo Hurayrah reported: the Messenger of Allaah ﷺ said, "***Say 'Aameen' when the Imaam says 'Aameen', for if anyone's utterance of 'Aameen' synchronises with that of the angels, he will be forgiven his past sins.***"[125]

(iv) It is forbidden to lift the eyes towards the sky in prayer

Jaabir ibn Samurah reported: the Messenger of Allaah ﷺ said, ***"The people who lift their eyes towards the sky in prayer should avoid it or they will lose their eyesight."***[126]

(v) Imaam should be strictly followed

Anas reported: the Messenger of Allaah ﷺ said, ***"Complete the bowing and prostation well."***[127]

Anas ibn Maalik reported: the Messenger of Allaah ﷺ said, ***"The Imaam is appointed only to be followed so, when he recites Takbeer (Allaahu Akbar) you should also recite that. When he prostrates you should also prostrate; when he rises up you should also rise up, and when he says, 'Allaah listens to him who praises Him', you should say, 'Our Lord, to You be the praise'...***"[128]

Aboo Hurayrah reported: the Messenger of Allaah ﷺ said, ***"The Imaam is appointed only to be followed, so don't be at variance with him. So when he recites***

Takbeer, you should also recite that; when he bows, you should also bow; and when he says, 'Allaah listens to him who praises Him', you should say, 'Our Lord, to You be the praise.' When he prostrates, you should also prostrate and when says prayer sitting, you should all observe prayer sitting." [129]

Aboo Hurayrah reported: the Messenger of Allaah ﷺ said, *"Does the man who lifts his head ahead of Imaam (from the bowing position or prostrastion) not fear that Allaah may change his head into the head of an ass?"* [130]

These words are uttered by the Holy Prophet ﷺ as a warning that one should be vigilant in prayer and should conscientiously follow the Imaam and should not behave in an irresponsible manner.

Footnotes to PART IV

[103] *Sunan ibn-i-Maajah: vol. 1; p. 424; no. 771. Saheeh Sunan Ibn Maajah: vol. 1; p. 128-9; no. 625.*

[104] *Saheeh Al-Bukhaaree: vol. 2; p. 4-5; no. 8.*

[105] *Saheeh Al-Bukhaaree: vol. 2; p. 15-6; no. 34. Saheeh Muslim: vol. 3; p. 1189; no. 5409.*

[106] *Saheeh Muslim: vol. 3; p. 1189; no. 5413.*

[107] *Sunan ibn-i-Maajah: vol. 2; p. 165; no. 1115 . Saheeh Sunan Ibn Maajah: vol. 1; p. 184; no. 916.*

[108] *Sunan Aboo Daawood: vol. 1; p. 91; no. 343. Saheeh Sunan Aboo Daawood: vol. 1; p. 70; no. 331.*

[109] *Saheeh Al-Bukhaaree: vol. 2; p. 4-5; no. 8.*

[110] *Saheeh Muslim: vol. 2; p. 407; no. 1867 .*

[111] *Saheeh Muslim: vol. 2; p. 413; no. 1903.*

[112] *Sunan Aboo Daawood: vol. 1; p. 285; no. 1103. Saheeh Sunan Aboo Daawood: vol. 1; p. 206; no. 980.*

[113] *Saheeh Al-Bukhaaree: vol. 2; p. 27-8; no. 56. Saheeh Muslim: vol. 2; p. 404; no. 1846.*

[114] *Sunan Aboo Daawood: vol. 1; p. 286; no. 1105. Saheeh Sunan Aboo Daawood: vol. 1; p. 206; no. 982.*

[115] *Sunan Aboo Daawood: vol. 1; p. 288; no. 1114. Saheeh Sunan Aboo Daawood: vol. 1; p. 208; no. 990.*

[116] *Sooratul An'aam: ch. 6; v. 160. Sunan Aboo Daawood: vol. 1; p. 287; no. 1108 . Saheeh Sunan Aboo Daawood: vol. 1; p. 207; no. 984*

[117] *Saheeh Al-Bukhaaree: vol. 2; p. 4-5; no. 8.*

[118] *Saheeh Muslim: vol. 2; p. 407; no. 1867.*

[119] *Saheeh Muslim: vol. 1; p. 237; no. 864.*

[120] *Saheeh Muslim: vol. 1; p. 238; no. 873.*

[121] *Saheeh Muslim: vol. 1; p. 238; no. 871.*

[122] *Saheeh Muslim: vol. 1; p. 238; no. 868 .*

[123] *Saheeh Muslim: vol. 1 ; p. 215-6 ; no. 775.*

[124] *Saheeh Muslim: vol. 1 ; p. 227; no. 828.*

[125] *Saheeh Muslim: vol. 1; p. 225; no. 811.*

[126] *Saheeh Muslim: vol. 1; p. 236; no. 862 .*

[127] *Saheeh Muslim: vol. 1; p. 235; no. 856.*

[128] *Saheeh Muslim: vol. 1; p. 226; no. 817 .*

[129] *Saheeh Muslim: vol. 1; p. 227; no. 826 .*



ETIQUETTE OF MUSLIMS AFTER THE FRIDAY PRAYER

A: SUNNAH PRAYER AFTER THE FRIDAY PRAYER

(i) Sunnah prayer after the Friday Prayer should be offered in a different place or one should have a short conversation if it is to be offered at the same place

Sunnah prayer after the Friday Prayer should be offered in a different place (from the immediate area of the Friday Prayer) or one should have a short conversation if it is to be offered at the same place. It is essential to talk or move from the place where the Fard Prayer is observed before observing sunnah prayer so that a clear line of distinction is drawn between the two prayers.

'Umar ibn Ataa ibn Aboo Khuwaar said that Naafi' ibn Jubayr sent him to as-Saa'ib, the son of Namir's sister, with a view to asking him about what he had seen in the prayer of Mu'aaweeyah. He said, "Yes, I observed the Jumu'ah prayer along with him in Maqsoorah and when the Imaam pronounced salutation I stood up at my place and observed (sunnah rak'ahs). As he entered (the apartment) he sent for me and said, 'Do not repeat what you have done. Whenever you have observed the Jumu'ah Prayer, do not observe (sunnah prayer) until you have talked or gone

out, for the Messenger of Allaah ﷺ had ordered us to do this and not to combine two (types of) prayers without talking or going out.'" [131]

This tradition shows that there should be a break between the obligatory and sunan prayers. This is done in many ways. The best way is that one should offer sunan prayer at home. In case one offers sunan prayers in the mosque, one should change ones place. If the person offers the sunan prayer in the same place where he has prayed his Friday Prayer, then he should engage in conversation or do an action which separate the obligatory prayer from the sunan prayer.

(ii)
How many Sunnah rak'aat are there after Friday Prayer?

There is a difference of opinion amongst the scholars on the exact number of Sunnah rak'aat after the Jumu'ah Prayer. According to Haafith Ibn ul-Qayyim, if the person offers sunnah rak'aat in the mosque after the Friday Prayer, then he should offer four rak'aat and if he is offering his sunnah rak'aat at home after finishing his Friday Prayer, then he should pray two rak'aat.[132] Imaam Ibn Taymeeyah has the same opinion as Haafith Ibn ul-Qayyim.[133]

'Abdullaah ibn 'Umar said that the Messenger of Allaah ﷺ did not pray after the Friday Prayer until he had departed. He ﷺ would then pray two rak'ahs in his house.[134]

Aboo Hurayrah reported the Messenger of Allaah ﷺ: ***"When any of you prays the Friday noon prayer, he should pray four rak'as after it."*** [135]

Aboo Hurayrah reported the Messenger of Allaah ﷺ as saying, ***"If any of you prays after the Friday Prayer, he should pray four rak'aat."***

And 'Amr in his narration has made this addition, that Ibn Idrees said this on the authority of Suhayl, ***"And if you are in a hurry on account of something, you should observe two rak'aat in the mosque and two when you return to your house."*** [136]

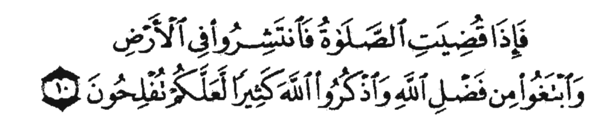
B: THE MERIT OF RECITING *SOORATUL KAHF* ON FRIDAY

Aboo Sa'eed reported the Messenger of Allaah ﷺ as saying, ***"If anyone recites Sooratul-Kahf on Friday, light will shine brightly for him until the next Friday."*** [137]

C: INVOCATION UPON THE MESSENGER OF ALLAAH ﷺ [138]

D: SUPPLICATION AFTER THE FRIDAY PRAYER [139]

E: BUYING AND SELLING ARE ALLOWED AFTER THE FRIDAY PRAYER



"And when the Prayer is finished, then you may disperse through the land, and seek of the Bounty of Allaah. And remember Allaah much that you may prosper or be successful." [140]

Footnotes to PART V

[130] *Saheeh Muslim: vol. 1; p. 236; no. 859*.
[131] *Saheeh Muslim: vol. 2; p. 416; no. 1921.*
[132] *Saheeh Muslim: vol. 2; p. 415; ft. 1156.*
[133] *Sunan Aboo Daawood: vol. 1; p. 291; ft. 573.*
[134] *Saheeh Muslim: vol. 2; p. 415; no. 1919.*
[135] *Saheeh Muslim: vol. 2; p. 415; no. 1915.*
[136] *Saheeh Muslim: vol. 2; p. 415; no. 1916.*
[137] *Sooratul Kahf: ch. 18. Saheeh ul Jaami' as-Sagheer wa Ziyaadatih: (6470)*.
[138] See Part I, sub heading 'E', footnote: no. 22.
[139] See Part I, sub heading 'D'.
[140] *Sooratul Jumu'ah: ch. 62; v. 10.*

CONCLUSION

By Allaah! I ask that He make us and our Muslim brethren successful in the understanding and application of His Book and the Sunnah of His Messenger ﷺ. I also ask that He make our eventual end good, surely He is the Generous, The Noble.

All praise is for Allaah, Lord of the Universe and blessings and peace upon our Prophet Muhammad, and upon his family and companions.

I sincerely request all my Muslims brothers in general and Scholars especially, that if they feel that corrections need to be made to the book or that some points should be added or removed, then they should write to me directly or to my publisher in U.K.(*MESSAGE OF ISLAAM*). I will seriously consider all suggestions and I will make appropriate changes in the next edition, 'in shaa Allaah'. I would like to advise the brothers and sisters that if they want to study this topic in detail, they should read: ***THE FRIDAY PRAYER part I: The Fiqh;*** by brother ***Jamaal al- Din Zarabozo.***

BIBLIOGRAPHY

Albaanee, Muhammad Naasirud-Deen al-Albaanee

——————, *Saheeh Sunan Abee Daawood*, (Bayroot: al-Maktab al-Islaamee, 1st. ed., 1989).

——————, *Saheeh Sunan at-Tirmithee*, (Bayroot: al-Maktab al-Islaamee, 1st. ed., 1988).

——————, *Saheeh Sunan Ibn Maajah*, (Bayroot: al-Maktab al-Islaamee, 3rd. ed., 1988).

——————, *Saheeh Sunan an-Nasaaee*, (Bayroot: al-Maktab al-Islaamee, 1st. ed., 1988).

——————, *Irwaa ul Ghaleel*, (Bayroot: Maktab al Islaamee,2nd ed., 1985).

Ansari, Muhammad Tufail, *Sunan Ibn-i-Maajah* [Arabic/English], (Lahore: Kazi Publications, 1st. ed., 1993).

Hasan, Ahmad, *Sunan Aboo Daawood*, [English Trans.], (Lahore: Sh. Muhammad Ashraf Publishers, 1st ed., 1987).

Mishkaatul Masaabeeh : referenced by ash-Shaykh Muhammad Naasirud-Deen al Albaanee. (Bayroot. Al Maktab Al Islaamee, 3rd ed, 1985).

Khan, Muhammad Muhsin, *Saheeh Al-Bukhaaree*, [Arabic-English], (Lahore: Kazi Publications, 6th ed., 1986).

Siddiqi, Abdul Hamid, *Saheeh Muslim*, [English Trans.], (Lahore: Sh. Muhammad Ashraf Publishers, 1987).
al-Khattaabee, *Sunan Abee Daawood with Ma'aalimus Sunan*, (Daarul Hadeeth, Bayroot; Libnaan).
As-San'aanee, Muhammad Bin Ismaeel, *Subulus Salaam*, (Daarul Kitaab al-'Arabee,Bayroot, Libnaan).

Al-Haafidh Al-Baghawee, *Sharhus Sunnah*, (Maktabul Islaamee, Bayroot).

Al-Mubaarak Fooree, *Tuhfatul Ahwathee*, (Daarul Kutubul 'Elmiyah, Bayroot, Libnaan).

Al-'Azeemabaadee, Shams Al-Haqq, *'Awnul Ma'bood*, (Daarul Kutubul 'Elmiyah, Bayroot, Libnaan).

Saheeh Muslim with Sharhun Nawawee, (Daarul Kitaab al-'Arabee,Bayroot, Libnaan).

Naylul Awtaar, (Daarul Jeel).

Al-Hafidh Ibn Hajar Al-Asqualaanee, *Talkheesul Habeer*, (Maktabatul Qaaherah).